The Missal for Use of Orthodox
Mount Vernon: Society of Saint Basil, 1963.

[Transcribed by Richard Mammana in 2014 from a personal copy; original donated to the General Theological Seminary, New York.]

The Services contained herein are approved for use of American Orthodox parishes of the Western Rite Vicariate.

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THE DIVINE LITURGY
According to the Western Rite
Commonly called
THE MASS

The Church's most solemn office is the service of the Eucharist or, as it is usually known, the Mass. It unites the community in praise and prayer and so joined one to another, the worshippers are made one in God when, at its climax, each receives the Body and Blood of Christ under the earthly forms of bread and wine.

The Western Liturgy which is set forth here in its approved version for the use of Orthodox Catholics is the product of a long, gradual evolution. Its present arrangement was recently standardized but its contents, drawn from scriptures and tradition, are ancient. A major division after the Creed separates the non-sacramental service of praise, prayer and instruction, or "Mass of the Catechumens," from the sacramental part known as the "Mass of the Faithful."

The first of these major divisions developed from the worship of the Synagogue and came to the Church by inheritance, for it was there that the first Christians worshipped.

During the latter part of the service the bread and wine are offered, consecrated and received in communion. Thus the Church commemorates, as it has for two thousand years, the ordinances of her founder according to the words "Take and eat ye all of this, for this is

my body.... He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

And so also does the Church perpetuate that sacrifice made on the cross of Calvary; for the sacrament of the altar is not a religious entertainment but medicine for souls which are unable by innate pride to make the complete submission, the sacrifice of all self or 'kenosis' which alone can have worth to the source of complete life and being and value. This is what Christians mean when they speak of the 'merits' of Christ. In the hope of their own glorious resurrection to a life of conscious, eternal, blissful knowledge of the Almighty, they put their trust in the sacrifice made by the Son of God in true human nature, now perpetuated for us in the Eucharist, a supreme sacrifice because of him who made it; an eternal prize beyond man's deserving.

These several functions make the liturgy a complete expression of the Christian life. In it man's mind is instructed, his emotions are purified and inspired, his soul is reclaimed and at its climax, his body is made one with the physical body of God himself.

The elements of the Liturgy follow a logical pattern. It begins with an act of purification including a confession of sins, from which it moves to the psalm of beginning, or Introit. Then comes the alternate hymns of supplication (the *Kyrie*) and praise (the *Gloria*). These are followed by the lessons, first an *Epistle*, or citation from the Old Testament and second, the *Gospel* in which the words of Christ are read. After the sermon, when it is delivered, the Creed is said or sung, summarizing the articles of Christian faith.

The Mass of the Faithful begins with the *Offertory*, reminding the participants that their relations with God are reciprocal. In the Offertory man makes his sacrifice according to his means and devotion to God who will presently reenact in time and space the timeless and eternal sacrifice declared in the Crucifixion. Originally this Offertory was of a more truly liturgical character, since the faithful offered the bread and wine which was used in the Mass itself. Today it is an offering of money which is simultaneous with the offering by the priest of the bread and wine which represent, for the moment, our offerings. The incensing of the elements and the washing of the priest's hands are ceremonies of obvious significance.

The *Preface* and *Sanctus* introduce the sacramental service proper, and are the universal preliminaries to the sacred prayers which follow. Although varying in form, they are liturgical elements which are found in every ancient, historic, Christian church. It is during the *Canon*, the next long prayer, that the bread and wine are transformed into the true Body and Blood of Christ. This prayer includes

intercessions for the living and the dead, for Christian believers, for those who take part in the service, for the officers of the Church and the state. The words "which offering, we beseech thee, O Lord, to bless, approve, ratify" are followed by a reference to the institution of the sacrament containing the solemn words "This is my Body; This is my Blood." And the recollection continues with the subsequent events, the Passion, Resurrection and Ascension, culminating in the descent at Pentecost of the Holy Spirit who is now invoked to work that miracle which God alone can perform: the offering of himself in material form to man.

The Lord's Prayer follows the *Canon*, as does the ceremony of breaking the bread and its commixture with the sacred Blood in the chalice. The *Agnus Dei*, "O Lamb of God, who takest away the sins of the world" is a hymn originally sung in the seventh century while the large loaves of bread were being broken into particles for distribution to the communicants.

A prayer for peace is followed at High Mass by a ceremonial greeting known as the Kiss of Peace—one of many acts occurring throughout the rites, the purpose of which is to unite the faithful in closer bonds of Christian charity. "The peace of the Lord be always with you" says the celebrant in giving it to the deacon, who then carries it to the others. Two prayers for worthy reception precede communion.

The service concludes with the *Communion* psalm verse, the final prayer, or *Post-Communion* and blessing.

Certain sections omitted in Requiems are set apart by bold rules. The liturgy varies considerably on greater vigils and during Holy Week. It is impossible to even suggest these modifications which affect the normal form, given here.

Directions for standing and kneeling follow usual practice although subject to custom. General participation in the service is presupposed. Those parts marked R or 'All' are to be said or sung by all, while those reserved to the clergy or cantors are marked otherwise.

THE MASS

All rise as the priest enters and begins

P In the Name of the Father and of the Son, and of the Holy Ghost.
R Amen.
P I will go unto the altar of God.
R Even unto the god of my joy and gladness.

PSALM 43

P Give sentence with me O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.
R For thou art the God of my strength; why hast thou put me from thee: and why go I so heavily while the enemy oppresseth me?
P O send out thy light and thy truth that they may lead me: and bring me unto thy holy hill and to thy dwelling.
R And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.
P Why art thou so heavy, O my soul: and why art thou so disquieted within me?
R O put thy trust in God: for I will yet give him thanks: which is the help of my countenance and my God.
P Glory be to the Father and to the Son: and to the Holy Ghost:
R As it was in the beginning, is now and ever shall be: world without end. Amen.
P I will go unto the altar of God.
R Even unto the God of my joy and gladness.

V Our help is in the + Name of the Lord
R Who hath made heaven and earth

The priest inclines profoundly and makes his confession, to which all answer:

Almighty God have mercy upon you, forgive you your sins and bring you to everlasting life. *Priest*: Amen.

All then say the confession together:

I confess to God, to blessed Mary, to all the saints and to you, Father, that I have sinned exceedingly in thought, word and deed, by my own fault. I beg holy Mary, all the saints of God and you, Father to pray for me.

The priest replies: Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life. *R* Amen.

May the almighty and merciful Lord grant us pardon, absolution + and remission of all our sins. *R* Amen.

V Turn us again, O Lord, and quicken us.

R That thy people may rejoice in thee.
V O lord, show thy mercy upon us.
R And grant us thy salvation.
V O Lord, hear my prayer.
R And let my cry come unto thee.
V The Lord be with you.
R And with thy spirit.

Let us pray

Take away from us, we beseech thee, O Lord, all our iniquities, that we may enter into the holy of holies with pure minds. Through Jesus Christ our Lord. Amen.

We beseech thee, O Lord, by the prayers of thy saints, that thou wouldst vouchsafe to forgive us all our sins. Amen.

At solemn Masses which are not Requiems, the priest blesses incense and censes the altar. He is then censed, after which is read the entrance psalm, or

INTROIT

which is proper to the day
Then is chanted or recited alternately:

THE KYRIE

Kyrie eleison: Kyrie eleison: Kyrie eleison
Christe eleison: Christe eleison: Christe eleison
Kyrie eleison: Kyrie eleison: Kyrie eleison

THE GLORIA

Which is omitted on some ferias, in penitential seasons and in all Masses for the dead

Priest: Glory be to God on high
All: And on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the

world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only O Jesus Christ with the Holy Ghost, art most high in the glory + of God the Father. Amen.

The priest then addresses the people:
The Lord be with you
R And with thy spirit
Let us pray

Then are read

THE COLLECTS
proper to the day. The people then sit and the celebrant or the subdeacon reads

THE EPISTLE

To which all conclude:
Thanks be to God.

THE GRADUAL
proper to the day is then said. The priest or, at High Mass the deacon, then recites the following prayer:

Cleanse my heart and my lips, O almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal, and in thy gracious mercy so purify me that I may worthily proclaim thy holy Gospel. Through Christ our Lord. *R* Amen.

The following prayer is omitted at Requiems:
May the Lord be in my *(thy)* heart and on my *(thy)* lips, that I may *(thou mayest)* worthily attend to his holy Gospel.

All stand

V The Lord be with you
R And with thy spirit.
The continuation *(or beginning)* of the Holy Gospel according to *N*.

To which all reply: Glory be to thee, O Lord,
signing themselves with the cross on the forehead, lips and breast

Then is read:

THE HOLY GOSPEL
At its conclusion all say
*P*raise be to thee, O Christ.

THE SERMON
may be delivered here, during which all sit.

THE CREED
is said on all Sundays and many feasts

All stand

The Priest: I believe in one God
All continue: The Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; God of God; Light of Light; very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made. Who for us men and for our salvation, came down from heaven (here all kneel) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. (stand) And was crucified also for us under Pontius Pilate, he suffered and was buried: and the third day he rose again according to the scriptures: and ascended into heaven, and sitteth on the right hand of the Father: and he shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father; who with the Father and the Son together is worshipped and glorified; who spake by the prophets: and I believe one holy Catholic and Apostolic Church: I acknowledge one baptism for the remission of sins: and I look for the resurrection of the dead: + and the life of the world to come. Amen.

The priest turns to the people and says:
V The Lord be with you
R And with thy spirit

Let us pray

And then sit for the reading of
THE OFFERTORY
a variable scripture passage proper to the mass
The offerings are received.
The bread, wine and water are now prepared and offered with the following prayers:

Accept, O holy Father, almighty and everlasting God, this unspotted host which I, unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences and negligences, as also for those here present and for all faithful Christians, both living and dead, that it may avail me and them unto life everlasting. Amen.

O God, who in creating human nature hast wonderfully dignified it and still more wonderfully reformed it, grant that by the mystery of this water and wine, we may become partakers of his divine nature who designed to partake of our human nature, thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, God; throughout all ages of ages. Amen.

We offer unto thee, O Lord, the chalice of salvation, beseeching thy mercy, that it may ascend before thy divine majesty as a sweet odour for our salvation and for that of the whole world. Amen.

Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

Come O almighty and eternal God the Sanctifier, bless this sacrifice prepared for the glory of thy holy name.

At solemn Masses incense is blessed and the altar, clergy and people are censed. At Requiems, only the celebrant is censed after censing the altar. The celebrant then washes his hands saying the 26th Psalm:

I will wash my hands in innocency, O Lord, and so will I go to thine altar.

That I may show the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the blood-thirsty:

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me and be merciful unto me.

My foot standeth right, I will praise the Lord in the congregations.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, Amen.

Receive, O Holy Trinity, this oblation which we make to thee in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, of blessed John Baptist, the holy apostles Peter and Paul, and of all the saints; that it may be available to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *R* Amen.

All stand and the priest addresses the people:

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R May the Lord receive the sacrifice at thy hands to the praise and glory of his name, to our benefit, and that of all his holy Church.

All kneel. Then is read

THE SECRET

being the variable prayer proper to the Mass of the Faithful and corresponding to the Collect in the Mass of the Catechumens. It is concluded:

V Throughout all ages of ages. R Amen
V The Lord be with you
R And with thy spirit.
V Lift up your hearts.
R We lift them up unto the Lord.
V Let us give thanks unto our Lord God.
R It is meet and right so to do.

THE PREFACE

The celebrant continues: It is very meet, right, just and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Lord, holy Father, almighty everlasting God *(the proper*

Preface, when one is said, is entered here) through Christ our Lord, by whom the angels praise thy majesty, the Dominions adore thee, the Powers tremble, the Heavens and the heavenly Host and the blessed Seraphim join with one glad voice in extolling thee. To their voices we pray thee, let ours be added, while we say with humble praise:

All kneel and say or chant

THE SANCTUS

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

THE CANON

said by the celebrant in a low voice is the most solemn part of the Liturgy

THEREFORE MOST MERCIFUL FATHER, we humbly pray and beseech thee through Jesus Christ thy Son our Lord, that thou wouldst be pleased to accept and bless these gifts, these offerings, these holy, spotless sacrifices, which we offer thee in the first place for thy holy Catholic Church, that thou wouldst vouchsafe to keep her in peace under thy protection, to bring her to unity and to guide her throughout the world: likewise for *N* our Patriarch, for *N* our Metropolitan, for the Holy Synod of Antioch, for the President of these United States, and for all Orthodox believers who hold the Catholic and apostolic faith.

Remember, O Lord, thy servants and all here present whose faith and devotion are known unto thee, for whom we offer, or who offer to thee this sacrifice of praise for themselves and those belonging to them, for the salvation of their souls, for their health and welfare, and who pay their vows to thee, the eternal, living and true God. *(Remember those for whom special intention is to be made)*

In communion with, and venerating first the memory of the glorious and ever-virgin Mary, Mother of our Lord and God Jesus Christ; and also of thy blessed apostles and martyrs *(here individual saints may be named)* and of all thy saints, through whose prayers grant that in all things we may be guarded by the help of thy protection. Through the same Christ our Lord. Amen.

We therefore pray thee, O Lord, mercifully to accept this offering of our service and that of all thy family; to order our days in

thy peace, to deliver us from earthly damnation, and to number us in the flock of thine elect. Through Christ our Lord. Amen.

Which offering, we beseech thee, O God, to bless, consecrate, approve, make worthy and acceptable in every way, that it may become for us the Body and Blood of thy most beloved Son, Jesus Christ, our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands and, with his eyes lifted up to heaven unto thee, God his almighty Father, giving thanks unto thee, he blessed, brake and gave it to his disciples, saying: Take and eat ye all of this, for

THIS IS MY BODY

In like manner after he had supped, taking also this excellent chalice into his holy and venerable hands, again giving thanks unto thee, he blessed it, and gave it to his disciples saying: Take and drink ye all of this, for

THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As oft as ye shall do these things, ye shall do them in remembrance of me.

This recollection and the recital of the words by which our Lord Jesus Christ instituted the sacrament of the Eucharist are the ritual statement of its nature and purpose. They are the supernatural reenactment of the mystery of the Incarnation of God in time and space which in its human phase was the historical Jesus Christ, perfect God and perfect man. The recollection of those events continues and concludes with the invocation of the Holy Spirit to work sacramentally in the present what first occurred historically at the beginning of the Christian era. The Incarnation is continued and time and eternity become mystically coincident.

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ thy Son our Lord, his Resurrection from the dead and glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestowed upon us a pure host, a holy host, a spotless host, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a favorable and serene countenance, and to accept them as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our

patriarch Abraham, and that which thy high priest Melchisedech offered unto thee, a holy sacrifice, a spotless victim.

THE EPIKLESIS

AND WE BESEECH THEE, O LORD, TO SEND DOWN THY HOLY SPIRIT UPON THESE OFFERINGS, THAT HE WOULD MAKE THIS BREAD THE PRECIOUS BODY OF THY CHRIST, AND THAT WHICH IS IN THIS CUP THE PRECIOUS BLOOD OF THY SON OUR LORD JESUS CHRIST, TRANSMUTING THEM BY THY HOLY SPIRIT.

R Amen. Amen. Amen.

We humbly beseech thee, almighty God, to command that these things be borne by the hands of thy holy angel to thine altar on high, into the presence of thy divine majesty, that so many of us as shall partake at this altar of the most sacred Body and Blood of thy Son, may be filled with all heavenly benediction, Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of thy servants who are gone before us with the sign of faith, and who rest in the sleep of peace. *(Remember the faithful departed).* To them, O Lord, and to all who rest in Christ grant we pray thee a place of refreshment, light and peace, through the same Christ our Lord. Amen.

To us sinners also, thy servants, confiding in the multitude of thy mercies, grant some lot and partnership with thy holy apostles and martyrs *(here individual saints may be mentioned)* and with all thy saints, into whose company we pray thee of thy mercy to admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord, by whom O Lord, thou dost ever create, sanctify, quicken, bless and bestow upon us all these good things. For by him, and with him and in him is to thee, God the Father almighty in the unity of the Holy Spirit, all honour and glory, throughout all ages of ages. *R* Amen.

Let us pray

Instructed by saving precepts and following thy divine institution, we presume to say

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R But deliver us from evil.

The celebrant continues:

Amen. Deliver us, we beseech thee, O Lord, from all evils past, present and to come; and at the intercession of the blessed and glorious Mary, ever-virgin Mother of God, of thy blessed apostles Peter and Paul, Andrew and of all thy saints, graciously give peace in our time, that aided by the help of thy lovingkindness, we may both be ever free from sin and secure from all disquietude. Through the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Spirit, God, throughout all ages of ages. *R* Amen.

V The peace of the Lord be always with you

R And with thy spirit.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be effectual for us who receive it unto eternal life. Amen.

THE AGNUS DEI

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

At Requiems the endings are: Grant them rest *and* Grant them eternal rest *instead of* Have mercy upon us: *and the following prayer is omitted.*

O Lord Jesus Christ, who didst say to thine apostles, peace I leave with you, my peace I give unto you, regard not our sins, but the faith of thy Church; and grant her that peace and unity which are agreeable to thy will. Who livest and reignest forever and ever. Amen.

At High Masses which are not Requiems, the Kiss of Peace is given here.

O Lord, Jesus Christ, Son of the living God, who by the will of the Father and the cooperation of the Holy Ghost hast, by thy death, given life to the world, deliver me, I beseech thee, by this thy most holy Body and Blood from all iniquities and from every evil. Make me ever obedient to thy commandments, and suffer me not to be for ever separated from thee, who livest and reignest with God the Father, in the unity of the same Spirit, God, throughout all ages of ages. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I albeit unworthy, receive, be to me for judgment and condemnation; but by thy goodness may it be a safeguard and remedy both to soul and body, who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, throughout all ages of ages. Amen.

The priest then communicates himself

I will take the bread of heaven, and call upon the Name of the Lord.

Lord, I am not worthy that thou shouldest enter under my roof, but only say the word and my soul shall be healed.

May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen.

Those who are to communicate now approach and kneel at the altar rail. They are communicated with the following formula:

May the Body and Blood of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen.

The celebrant then consumes any of the sacred species which remain and cleanses the chalice saying:

What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy.

May this communion cleanse us from sin, O Lord, and make us partakers of a heavenly healing.

All sit.

May thy Body and Blood which I have received, cleave unto my heart, O Lord; and grant that no stain of sin may remain in me, having been fed with this pure and holy sacrament. Who livest and reignest in the unity of the Holy Spirit, God, throughout all ages of ages. Amen.

THE COMMUNION ANTIPHON

is then read or chanted.
Then all stand.

V The Lord be with you
R And with thy spirit

THE POSTCOMMUNION PRAYER

is said, corresponding to the Collect

V The Lord be with you
R And with thy spirit

If the Gloria has been sung:

V Ite missa est
R Deo gratias.

Or, in penitential seasons:

V Let us bless the Lord
R Thanks be to God.

Or, in Masses for the Dead:

V May they rest in peace
R Amen

All kneel for the final thanksgiving.

Let the obedient performance of my bounden duty be pleasing unto thee, O holy Trinity, and grant that this sacrifice which I, unworthy that I am, have offered in the sight of thy majesty, may be acceptable unto thee and may through thy mercy, obtain thy favor for

myself and for all those in whose behalf I have offered it. Who livest and reignest, God, throughout all ages of ages. Amen.

THE BENEDICTION

which is omitted at Requiems.

The blessing of God almighty, the Father, the Son + and the Holy Ghost, descend upon you, and remain with you always. *R* Amen.

All stand while the clergy depart.

THE HOURS OF PRAYER

"Seven times a day do I praise thee," said the Psalmist, and those under special religious obligation still do so in the seven hours of prayer and praise which constitute the Breviary. The complete Breviary or Divine Office from which Prime, Vespers and Complin are drawn, is a conventionalized grouping of the Psalms of David together with prayers, lessons, hymns and other devotional material appropriate to the times of the day and the seasons of the Church year. Of these hours, Vespers is the best known to the layman. It originally took place at dusk when the lights were lighted. Now it is the correct afternoon service and a fitting complement to the Mass which takes place in the morning.

The hours of Prime and Complin originated as private morning and evening devotions and later found their way into the Breviary. They are less formal in character than the rest of the Office. Prime has few variations and Compline, practically none. And as prayer services devoted to the needs of the individual, they have been included here for morning and evening use respectively.

While it has not been possible to give all the minor variations of Vespers throughout the year, the Psalms and Magnificat which constitute the main part said by the faithful do not change, and the other parts are said throughout most of the year.

PRIME
FOR SUNDAY

Before the office all stand, face the altar and say silently the Our Father, Hail Mary *and* Nicene Creed.

V O God make speed to save me.
R O Lord make haste to help me. Glory be to the Father and to the Son and to the Holy Ghost; As it was in the beginning, is now and ever shall be; world without end, Amen. Alleluia. (Or, from Septuagesima to Good Friday:) Praise be to thee O Lord, King of eternal glory.

HYMN

Now that the daylight fills the sky,
We lift our hearts to God on high,
That he, in all we do or say,
Would keep us free from harm today.

Would guard our hearts and tongues from strife;
From anger's din would hide our life;
From all ill sights would turn our eyes;
Would close our ears from vanities.

Would keep our inmost conscience pure;
Our souls from folly would secure;
Would bid us check the pride of sense
With due and holy abstinence.

So we, when this new day is gone,
And night in turn is drawing on,
With conscience by the world unstained,
Shall praise his name for victory gained.

The doxology on the hymn changes with the season.

The following is most often used:

All laud to God the Father be;
All praise, eternal Son, to thee;

All glory, as is ever meet,
To God the Holy Paraclete. Amen.

During Christmas and other feasts of Our Lord and Our Lady:

All honor, laud and glory be,
O Jesu, virgin-born to thee;
All glory as is ever meet,
To Father and to Paraclete. Amen.

During the Octave of the Epiphany:

All glory, Lord, to thee we pay
For thine Epiphany today;
All glory as is ever meet,
To Father and to Paraclete. Amen.

During Paschaltide and Whitsuntide:

To thee who, dead, again dost live,
All glory, Lord, thy people give.
All glory, as is ever meet,
To Father and to Paraclete. Amen.

From Ascension to Whitsunday:

All glory, Lord, to thee we pay
Ascending o'er the stars today;
All glory as is ever meet,
To Father and to Paraclete. Amen.

Ant: Alleluia *(Sundays throughout the year; Others are used on special feasts and seasons)*

PSALM 119

Blessed are those that are undefiled in the way, * and walk in the law of the Lord.

2 Blessed are they that keep his testimonies, * and seek him with their whole heart.

3 For they who do no wickedness * walk in his ways.

4 Thou hast charged * that we shall diligently keep thy commandments.

5 O that my ways were made so direct, * that I might keep thy statutes!

6 So shall I not be confounded, * while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, * when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies; * O forsake me not utterly.

Glory be to the Father —

As it was in the beginning —

9 Wherewithal shall a young man cleanse his way * even by ruling himself after thy word.

10 With my whole heart have I sought thee; * O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart, * that I should not sin against thee.

12 Blessed art thou, O Lord; * O teach me thy statutes.

13 With my lips have I been telling * of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies, * as in all manner of riches.

15 I will talk of thy commandments, * and have respect unto thy ways.

16 My delight shall be in thy statutes, * and I will not forget thy word.

Glory be to the Father —

17 O do well unto thy servant; * that I may live and keep thy word.

18 Open thou mine eyes; * that I may see the wondrous things of thy law.

19 I am a stranger upon earth; * O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire * that it hath always unto thy judgments.

21 Thou hast rebuked the proud; * and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke; * for I have kept thy testimonies.

23 Princes also did sit and speak against me; * but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight, * and my counselors.

Glory be to the Father —

25 My soul cleaveth to the dust; * O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me, * O teach me thy statutes.

27 Make me to understand the way of thy commandments; * and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness; * comfort thou me according to thy word.

29 Take from me the way of lying, * and cause thou me to make much of thy law.

30 I have chosen the way of truth, * and thy judgments have I laid before me.

31 I have stuck unto thy testimonies; O Lord, confound me not.

32 I will run the way of thy commandments, * when thou hast set my heart at liberty.

Glory be to the Father

Ant throughout the year: Alleluia *iij*

In Paschaltide: Alleluia *iv*

At other times according to the Breviary.

Chapter: Now unto the King eternal, immortal, invisible,— the only wise God, be honor and glory * for ever and ever. Amen.

R Thanks be to God.

V O Christ, arise, help us (*P T* Alleluia)

R And deliver us for thy Name's sake

(*P T* Alleluia)

Kyrie eleison; Christe eleison; Kyrie eleison.

Our Father s*ecretly until*

V And lead us not into temptation.

R But deliver us from evil.

THE PRECES

Which are omitted on doubles, in octaves and when a commemoration of a double or octave has been made at Vespers

I believe in God *secretly until*

V The resurrection of the body

R And the life everlasting. Amen.

V Our help is in the Name of the Lord

R Who hath made heaven and earth.

The officiant or the highest cleric in rank then makes the confession. All respond:

Almighty God have mercy upon you, forgive you your sins and bring you to everlasting life. Amen.

All then make their confession:

I confess to God, to blessed Mary, to all the saints and to you, Father, that I have sinned exceedingly in thought, word and deed, by my own fault. I beg holy Mary, all the saints of God and you, Father, to pray for me.

The officiant replies as above and continues:

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins. *R* Amen.

V Vouchsafe, O Lord this day
R To keep us without sin
V O Lord hear my prayer
R And let my cry come unto thee
V The Lord be with you
R And with thy spirit

Let us pray

The Collect: O Lord God almighty, who hast brought us to the beginning of this day: defend us in the same with thy mighty power, that we may not fall this day into any sin, but that all our thoughts, words, and works may be directed to the fulfillment of thy righteousness. Through Jesus Christ thy Son our Lord, who with thee in the unity of the Holy Ghost, liveth and reigneth God, throughout all ages of ages. *R* Amen.

V The Lord be with you.
R And with thy spirit.
V Let us bless the Lord.
R Thanks be to God.
V May the souls of the faithful, through the mercy of God, rest in peace.

R Amen.

The Our Father *is then said secretly*.

VESPERS
FOR SUNDAY

All stand as the clergy enter, and say silently the Our Father *and* Hail Mary.

The Officiant begins:

V O God make speed to save me
R O Lord make haste to help me

Glory be to the Father, and to the Son: and to the Holy Ghost.
As it was in the beginning is now, and ever shall be: world without end. Amen.
Alleluia (*Or in Lent and Passiontide:* Praise be to thee O Lord, King of eternal glory.)

The antiphons on the Psalm vary according to the day and season.

Those most often used:

Through the year, Ant: The Lord said unto my Lord, sit thou on my right hand. *(This is not repeated in the psalm.)*
In Paschaltide, Ant: Alleluia, * alleluia, alleluia. *All the Psalms are said under this one antiphon in Paschaltide.*

PSALM 110

The Lord said unto my Lord, * sit thou on my right hand, until I make thine enemies thy footstool.
2 The Lord shall send the rod of thy power out of Sion: * be thou ruler, even in the midst among thine enemies.
3 In the day of thy power shall the people offer their free-will offerings with an holy worship; * the dew of thy birth is of the womb of the morning.
4 The Lord sware, and will not repent, * thou art a priest for ever after the order of Melchisedech.
5 The Lord upon thy right hand * shall wound even kings in the day of his wrath.
6 He shall judge among the heathen; * he shall fill the places with the dead bodies, and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way; * therefore shall he lift up his head.

Glory be to the Father, and to the Son: * and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, * world without end, Amen.

PSALM 111

I will give thanks unto the Lord with my whole heart, * secretly among the faithful, and in the congregation.

2 The works of the Lord are great, * sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour, * and his righteousness endureth for ever.

4 The merciful and gracious Lord hath done his marvellous works, * that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; * he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works, * that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; * all his commandments are true.

8 They stand fast for ever and ever, * and are done in truth and equity.

9 He sent redemption unto his people; * he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom; * a good understanding have all they that do thereafter; the praise of it endureth for ever.

Glory be to the Father —

Ant: All his commandments are true: they stand fast for ever and ever.

Ant: He hath great delight in his commandments.

PSALM 112

Blessed is the man that feareth the Lord * he hath great delight in his commandments.

2 His seed shall be mighty upon earth; * the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house * and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness; * he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth; * and will guide his words with discretion.

6 For he shall never be moved: * and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings; * for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink * until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor, * and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him; * he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Glory be to the Father —

Ant: He hath great delight in his commandments.

Ant: Blessed be the Name * of the Lord for ever and ever.

PSALM 113

Praise the Lord, ye servants; * O praise the Name of the Lord.

2 Blessed be the Name of the Lord * from this time forth for evermore.

3 The Lord's Name is praised * from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen, * and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high, * and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust, * and lifteth the poor out of the mire;

7 That he may set him with the princes, * even with the princes of his people.

8 He maketh the barren woman to keep house, * and to be a joyful mother of children.

Glory be to the Father —

Ant: Blessed be the Name * of the Lord for ever and ever.

In Paschaltide, Ant: Alleluia, *iij*

The Chapter, Short Responsory, Hymn, Versicle and Antiphon on the Magnificat sometimes vary. Those which follow are most often used.

CHAPTER

Blessed be God, even the Father of our Lord Jesus Christ, — the Father of mercies and the God of all comfort, * who comforteth us in all our tribulation. *R* Thanks be to God.

Short Responsory. How wonderful are thy works, * O Lord. *This is repeated*.

How wonderful are thy works, * O Lord.

V In wisdom hast thou made them all

R O Lord

V Glory be to the Father, and to the Son * and to the Holy Ghost

R How wonderful are thy works, * O Lord.

HYMN

O blest Creator of the light,
Who makest the day with radiance bright,
And o'er the forming world didst call
The light from chaos first of all:

Whose wisdom joined in meet array
The morn and eve, and named them day:
Night comes with all its darkling fears,
Regard thy people's prayers and tears.

Lest, sunk in sin and whelmed with strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heavenly gate and prize to gain:
Each harmful lure aside to cast,
And purge away each error past.

The doxology is variable.

O Father, that we ask be done
Through Jesus Christ, thine only Son,
Who with the Holy Ghost and thee,
Shall live and reign eternally. Amen.

V Lord, let my prayer be set forth
R In thy sight as the incense.

Antiphon from the Office of the day

MAGNIFICAT

My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

2 For he hath regarded * the lowliness of his handmaiden.

3 For behold, from henceforth * all generations shall call me blessed.

4 For he that is mighty hath magnified me: * and holy is his Name.

5 And his mercy is on them that fear him * throughout all generations.

6 He hath shewed strength with his arm: * he hath scattered the proud in the imagination of their hearts.

7 He hath put down the mighty from their seat; * and hath exalted the humble and meek.

8 He hath filled the hungry with good things; * and the rich he hath sent empty away.

9 He remembering his mercy — hath holden his servant Israel; * as he promised to our forefathers, Abraham and his seed, for ever.

Glory to the Father —

The Antiphon is repeated

Kyrie eleison; Christe eleison; Kyrie eleison

Our Father *said aloud by the officiant*

V And lead us not into temptation
R But deliver us from evil
V The Lord be with you
R And with thy spirit

Let us pray

THE COLLECT
proper to the day

Then is said on Sundays out of Paschaltide except on doubles or when a double office has been said or commemorated and except from Advent to the Octave of the Epiphany:

THE SUFFRAGE OF ALL SAINTS

Ant: May the blessed Mother of God, the Virgin Mary, and all the saints, intercede for us to the Lord.

V The Lord hath made his saints wonderful

R And hath heard them when they called upon him

Let us pray

Defend us, we beseech thee, O Lord, from all perils of mind and body; and at the intercession of the blessed and glorious Mary, the ever Virgin Mother of God, of blessed Joseph, of thy blessed Apostles Peter and Paul, of blessed *N (patron of the church)* and of all saints, graciously bestow upon us both peace and safety: that all adversity and error being done away, thy Church may serve thee in untroubled freedom. Through the same —

In Paschaltide, instead of the above, is said

THE COMMEMORATION OF THE CROSS

Ant: He the holy cross endured, burst the gates of hell in twain: begirt with might and majesty, on Easter morn he rose again, alleluia.

V Tell it out among the nations, alleluia.

R That the Lord reigneth from the tree, alleluia.

Let us pray

O God, who didst will that thy Son should for us undergo the burden of the cross that he might deliver us from the power of the enemy, grant unto us thy servants that we may attain unto the joy of his resurrection. Through the same —

V The Lord be with you
R And with thy spirit
V Let us bless the Lord
R Thanks be to God
V May the souls of the faithful, through the mercy of God, rest in peace. *R* Amen.

If Complin does not follow, the Our Father is said secretly

COMPLIN

All stand

V Sir, ask a blessing (*or* Pray Lord a blessing)
Blessing: The Lord Almighty grant us a quiet night and a perfect end. *R* Amen.

SHORT LESSON

Brethren: be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: * whom resist, stedfast in the faith. But thou, O Lord, have mercy upon us.
R Thanks be to God
V Our help is in the Name of the Lord
R Who hath made heaven and earth

The Our Father *is said secretly after which the officiant makes his confession. All respond:*
Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

All then make their confession

I confess to God, to blessed Mary, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, by my own fault. I beg holy Mary, all the saints of God and you, father, to pray for me.
The celebrant: Almighty God have mercy upon you, forgive your sins, and bring you to everlasting life. *R* Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. *R* Amen.

V Turn us then, O God our Saviour

R And let thine anger cease from us

V O God make speed to save me

R O Lord make haste to help me

Glory be to the Father, and to the Son and to the Holy Ghost: as it was in the beginning, is now and ever shall be, world without end, Amen. Alleluia. (*Or in Lent*, Praise be to thee, O Lord, King of eternal glory)

All sit

PSALM 4

Hear me when I call, O God of my righteousness: * thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour, * and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly; * when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not; * commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, * and put your trust in the Lord.

6 There be many that say, * who will shew us any good?

7 Lord, lift thou up * the light of thy countenance upon us.

8 Thou hast put gladness in my heart, * since the time that their corn and oil and wine increased.

9 I will lay me down in peace, and take my rest; * for it is thou, Lord, only, that makest me dwell in safety.

PSALM 91

Whoso dwelleth under the defence of the Most High, * shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my stronghold; * my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, * and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers; * his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night, * nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness, * nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand; * but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, * and see the reward of the ungodly.

9 For thou, Lord, art my hope; * thou hast set thine house of defence very high.

10 There shall no evil happen unto thee, * neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, * to keep thee in all thy ways.

12 They shall bear thee in their hands, * that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him; * I will set him up because he hath known my Name.

15 He shall call upon me, and I will hear him; * yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him, * and shew him my salvation.

Glory be to the Father —

PSALM 134

Behold now, praise the Lord, * all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord, * even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, * and praise the Lord.

4 The Lord that made heaven and earth * give thee blessing out of Sion.

All stand

Glory be to the Father —

HYMN

To thee, before the close of day,
Creator of the world, we pray
That with thy wonted favour, thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies:
Tread under foot our ghostly foe,
That no pollution we may know.

The doxology is variable.

O Father, that we ask be done
Through Jesus Christ, thine only Son,
Who with the Holy Ghost and thee,
Shall live and reign eternally. Amen.

CHAPTER

Thou, O Lord, art in the midst of us, and we are called by the Name: * leave us not, O Lord our God.

R Thanks be to God.
V Keep us, O Lord, as the apple of an eye
(P T Alleluia)
R Hide us under the shadow of thy wings
(P T Alleluia)
Kyrie eleison; Christe eleison; Kyrie eleison

Our Father *secretly*

V And lead us not into temptation
R But deliver us from evil

THE PRECES

Which are omitted on Doubles, in octaves and when a commemoration of a double or octave has been made at Vespers

I believe in God *secretly until*

V The resurrection of the body
R And the life everlasting. Amen.
V Vouchsafe, O Lord, this night
R To keep us without sin
V O Lord, hear my prayer
R And let my cry come unto thee

V The Lord be with you
R And with thy spirit

Let us pray

The collect: Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell herein to preserve us in peace, and let thy blessing be ever upon us. Through – *R* Amen.

V The Lord be with you
R And with thy spirit
V Let us bless the Lord
R Thanks be to God

Blessing: The almighty and merciful Lord, the Father, the Son, and the Holy Ghost, bless + us and preserve us. *R* Amen.

V May the divine help remain with us always.
R And with our absent brethren. Amen.

Then are said secretly the Our Father, *the* Hail Mary *and the* Creed.